

THE CHRISTIAN CENTURY

Whatever is wrong in city or nation, it is our Christian business to set about making right. Whatever churches or organizations ought or ought not to do, there can be no question what Christians ought to do. They ought to fight the saloon to the death, they ought to overthrow graft and corruption, they ought to force honesty and economy into all the finances of the Government, municipal, state, and national. They ought to insist on clean streets and efficient fire departments, and honest police administration. They ought to stop gambling. These, and a score of things besides, Christians ought to do and can do whenever they rise up and do their duty. —Robert E. Speer.

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

Station M

The Christian Century

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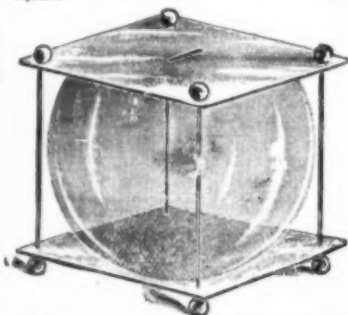
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MARY

Mary, when that little child,
Lay upon your heart at rest,
Did the thorns, Maid-mother, mild,
Pierce your breast?

Mary, when that little child
Softly kissed your cheek benign,
Did you know, O Mary mild,
Judas' sign?

Mary, when that little child
Cooed and prattled at your knee,
Did you see with heart-beat wild,
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The Christian Century

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EDITORIAL

THE RECRUITING OFFICE OF THE MINISTRY.

In nearly every city may be seen at some central place, usually the postoffice or custom house, a sign, "Young Men Wanted for the Army." It is the imperative necessity of the service that constant efforts be made to enlist new men in the military department of the government. The losses are constant, some from death, some from expiration of term and some from desertion.

The ministry of the gospel is a division of the army of our Lord for which new recruits are continually needed. The causes of this need are far more numerous than is the case in the army. To be sure men are not supposed to enlist in the ministry "for a term of years." Few men would be justified in entering the sacred calling on such a condition. "In that war there is no discharge."

But there are deserters, as in the case of the army. Men are giving up their work for other activities. In some cases this change is justified, and in some it is better for the ministry itself. In every case the individual who makes the change from the ministry to a secular work finds a way of excusing his conduct, no matter what the need of his labors in the ministry may be.

Then there are inevitable losses by death. "Every week brings its own toll from the tribute-tables of death, where time waits to levy the dues of the years. In this list are men who have been living witnesses of the truth for many days. They have borne the burden in the heat of the day. They rest from their labors, and their works follow them. They have their reward already in the glory of the service and the joy of moulding characters who rise up to call them blessed. No life is so full of the joys as well as the sacred sorrows of the saints as that of the minister.

But there is need of strong men in the ministry not alone to fill the gaps in the ranks and to take the places of those who will soon cease their work, but young men are demanded to make new places for themselves in an enlarging field of Christian service. They are needed to guide the thinking of an age which is not indifferent to religion, but wants its questions answered by men who know and not by those who have no message but that of another age. They are needed to open and develop the teaching and training side of Christian work, which is coming into such importance. They are needed to plan in a large and statesmanlike way for the future of cities now growing up, and of

states and territories now in swaddling bands.

For these and many more activities the Christian ministry needs a host of strong young men. It is too late in the centuries for the weak men to take up this work with hope of success. Time was when a man was led to choose the ministry because he gave promise of success in nothing else. "O John, you are so slow," said a small boy to his brother in their play; "You'll never make a farmer in the world. You'll have to be a preacher." And they were the children of a minister! That time has gone by, and happily quite gone by. The ministry, like Saul of old, is looking for mighty men and valiant men, that it may take them to itself. Like Frederick the Great it wants men who have the stuff of grenadiers in them.

Where is the recruiting office for the ministry, and who is the recruiting officer? Manifestly, the church is the place and the minister is the man. If the officers of the army have no concern for new recruits, who may be expected to think of the matter? The preacher is charged with no task more impressive than that of enlisting strong young men as candidates for gospel ministry. If the success of a preacher is to be judged by the number of new lives which he turns to Christ and effectively trains for Christian service, still more is it to be estimated in value by the number of young men he secures for the ministry.

Would it not be a sore disgrace for a pastor to go through a year's work without preaching once upon the call of the cross to young men of power and consecration? Without laying upon the hearts of his people the privilege and duty of consecrating their sons to this supreme task? Without having the personal satisfaction of gathering about him a little group of young men whose hearts the Lord had touched by his ministry? Without abiding much in prayer that his own sons, as well as those of his people, might enlist in this high service?

To recognise this as one of the most important parts of his calling, and to fulfill year by year the obligations of a recruiting officer in the Church of God is to know both the largest service and the deepest joy that can come to a servant of the Lord.

THE SECOND CENTENNIAL AND CHRISTIAN ENDEAVOR.

While we are rounding up the May offering for home missions and gathering in its aftermath, let us give heed to the call of H. A. Denton, Centennial Secretary of the American Christian Missionary So-

ciety. There is a chance to repeat and multiply the Oklahoma victory on a grander scale. Other offerings are so preempted by other work that this conquest depends solely upon the Christian Endeavor societies. Let every one study the field, observe the day, and make the offering.

Our sincerest praise of those who entered the doors of a hundred years ago is in entering the doors of to-day. Let us give warrant for a second centennial.

W. R. WARREN,
General Centennial Secretary.

UNION OF BAPTISTS AND DISCIPLES.

A. L. CHAPMAN.

"Our fathers undertook this work when the prospects of success were not nearly so bright as they are today. Two generations have come and gone since the separation of the Baptists and Disciples. The differences between us are not so marked as in former years. The great combinations in the business world are teaching us the folly and the disadvantage of divisions in religious efforts. The whole Christian world is praying for union today as they never prayed for it before. Divisions are condemned everywhere, so that today it is difficult to find a representative man in any denomination who will commend the present divided state of the church. The church is living in a different atmosphere from that of seventy-five years ago.

"We are learning to place greater emphasis upon life, character and good works and consequently less emphasis upon matters of doctrines. Today we find these two bodies of Christians closer together in doctrines and sympathies than ever before. This taken together with the growing sense of the sin, weakness and scandal of the divisions among religious forces, and the mighty trend of things in the direction of union among Christians makes the agitation of the reunion of the Baptists and Disciples most timely and full of promise.—From a recent sermon in the First Christian Church, Seattle, Wash.

UMBRA.

BY BRIAN HOOKER.

In the night the heart
Feels the breath of things,—
Gathers sweet or smart
Where the eyes are blind;
—Where no echo clings.
In the day, the mind—
In the night, the heart!

The Church and Men

Arthur Holmes

The statements of ministers and church workers make it unnecessary to prove that men attend church but little. The fact that women attend more than men might lead one to suspect that the cause of this condition lies in the temperament of women and the suitability of church services to them. This is partially true. The greater cause, however, seems to lie in the present social and economic system.

Roughly, the worlds of men may be reduced to that of employer and employee.

The former is individualistic in motive, competitive in method and materialistic in ideal. The business man is after a fortune. He gets it by outstripping his rivals. He measures his success in terms of dollars and cents.

Such a world develops a man who can find no satisfaction in the Christ ideal. He sees no possibility of establishing the Kingdom of God—altruistic in motive, co-operative in mind, spiritual in ideal—in this world.

Therefore, the majority of employers do not attend church. Some, of course, are bred and brought up in it. These latter find the actual church quite a different institution from the brotherly Kingdom of God. They find themselves in an organization whose problems are precisely like their business problems. They fit in. Offices come their way. They direct the policies of the church, order its services, furnishings and teachings.

As a result this class of men, responsible in the public mind for gigantic steals and for oppression of the poor, appear also to the popular mind to be masters of the church. Hence, the masses are turned against the church because it does not denounce such members, while a majority of the employers are not attracted to the church because of the passive ideals of Christianity.

The economic world of the employee is like that of the employer except it is on a lower plane. His social world has been

studied very diligently. His psychology has not been understood nor described. Scientific investigators have been able only to make believe and consequently missed the real feeling of a man confronted with life-long imprisonment in terribly in earnest struggle for a livelihood.

Three mental states of the workingman are important in connection with this problem of church attendance.

The first is his pride. He is proud of his physical strength, manual skill and the concreteness of his material achievements.

His second characteristic is his egoism, or longing to individualize himself. Such a longing feels a rude and disheartening shock from the method of modern production wherein the man becomes merely a number and economic factor, a means to an end. Frequent schemes bearing prima facie evidence of treating him as a man, have turned out to be mere tricks to increase his capacity to do more work at the expense of his privileges. This has developed in him a suspicion of all philanthropic endeavors for his welfare.

A third point is his ambition. He deems it an American birthright to get rich, and an inherent right to make a living by work. He finds the first reserved for a few, and the second possible only to about fifty per cent of the toilers. He lives in the best times only two weeks from destitution. Hard times drive him to what he hates above all else—pauperism.

For him the church has little to offer. Its social life is strange to him. It is dominated by the men who exploit him. Its chief material aid is in the form of charity, which he hates worse than death. It preaches passiveness and gives his individuality no opportunity to express itself. Its theology only adds to the weight of a soul already breaking with the sense of manifold and constant injustices. It teaches

the easy escape from consequences of sin through the death of his greatest Friend, assuring neither justice here nor hereafter. It promises him nothing but a pale and passive distant—far distant—"heaven."

Under the circumstances what is the church to do to get near to men?

First, let the teaching of a personal salvation go on; second, let the church adopt the exceedingly radical and revolutionary ideal of establishing the Kingdom of God on earth. Let her urge the Golden Rule as valid in all activities in life. If this brings her in opposition to the fundamental economic principle of individualism, let her cease attempting to trim the con-old first rule to suit the century-old second one. Such a vision, once comprehended, will immensely enlarge and enrich the activities of the church and demand altogether new and vigorously masculine duties of her ministers.

The methods of gradually bringing the church into this new relationship might begin with the co-operation with the Y. M. C. A. in holding the adolescent boy by means of affiliated clubs for all-round development.

The club, or group idea, can be extended to men. Such a method obviates the insane striving for mere numbers; permits organization for limited periods; allows consideration of subjects interesting to only a few; makes use of voluntary workers, the average man, and enables the church to carry its activities to places and conditions where men live and are interested even outside of its building.

In general, the church should face the future with a determination to become the dominating factor through persistent teaching and unselfish service, in reconstructing the kingdoms of this world until they shall indeed become the Kingdom of our Lord Jesus Christ.

—*Pennsylvania Railroad Y. Y. M. C., Philadelphia.*

The Disciples and Their Centennial

(Continued from last week.)

Many difficult problems were destined to present themselves which Mr. Campbell does not seem to have foreseen, but so far as we can know he followed unflinchingly the principles he announced and defended, though it led him often into paths that were new. At the time of the writing of the Declaration and Address he was a pedit-Baptist in belief and practice. The question regarding baptism arose when his son, Alexander, reading the proof sheets of the Declaration and Address, came across the statement that nothing would be regarded as a matter of Christian faith or duty for which there could not be produced a "thus saith the Lord, either in express precept or approved precedent." It was suggested that such a principle would involve the giving up of infant baptism, and while Mr. Campbell was unwilling to concede it at the time, he frankly declared his willing-

IV. The Plea.

P. J. Rice.

ness to be true to the principle and to follow its leading. It was some years before either the father or the son were immersed.

Other questions have arisen at various times in the progress of the movement which have involved long and sometimes bitter controversies. In every instance the principles at first announced have been tested, and thus far they have stood the tests. At every turn there have been numbers who have been afraid to follow, but the integrity of the movement has been, and doubtless will be, maintained. Union on any other platform is impossible. Strict adherence to the interpretations of the past, fidelity to the doctrines of the fathers, is not the way to union; but rather an

open and determined purpose to follow where truth may lead, even though it points to untrodden paths. Every generation has its own peculiar way of stating its convictions. In some particulars every generation breaks from the one preceding it. Sometimes this divergence is much more noticeable than at others, but the change is constantly going on, and no man nor set of men, no creedal statements nor dogmatic assertions can possibly prevent it. The only other alternative is for the mind of man to become inactive and stagnant, which would be deplorable indeed. Union is possible only in an atmosphere of such freedom as well permit such changes, without a violent shock such as comes from the revision of creedal formulations. This is essentially the unique feature of the Disciples' program.

By adhering strictly to the principle of the unity of faith, that is, faith in Christ,

defined by each individual, as he must be in any case, we are able to enjoy a degree of freedom in the large field of so called "non-essentials," otherwise impossible. The corrective forces of fraternity and service have been and will be sufficient to prevent any rank individualism that otherwise might appear. Love must be the uniting bond between men as it is between God and men. If this seems to grant too great liberty we have to reply that during a century of history the Disciples, following this general program, have witnessed the fewest possible departures from the great body of evangelical doctrines which have become the possession of well nigh the whole church. Our difficulties have arisen in nearly every case from the recoil and reaction of men and institutions from this broad, high position, and these have not been either serious or numerous, however threatening they appeared to be at the time.

In the present stress of change, which is being felt in all the churches, there is naturally present among us, as among others, the conservative element which shrinks from what seem to be the vague uncertain-

ties of the new in contrast to the tried and tested certainties of the old, and it is well that it is so. It would be foolish to run off after every new wind of doctrine that blows, as some doubtless would if it were not for the check that is put upon them by the more cautious. Each element must help to correct the other's tendency to extremes, and the possibility to do so lies in a strict adherence to the maxim of the fathers.

Herein, also, lies the hope of union. When all peoples shall be able to recognize that it is possible to be true to Christ and to the Scriptures, and still to hold divergent doctrines, we shall be free to work together and to live together as we never have been. In the fraternity of service, in the fellowship of suffering and in the patience of hope, we shall be able to arrive at a mutual understanding far more perfect than could ever be possible in an atmosphere of self-assertion and controversy. We believe that even now the points of agreement are far more numerous than the points of difference, and it is altogether probable that if we could sit down together with the definite object before us of discovering each other's inmost thoughts, often

hidden beneath a guarded exterior and misunderstood words and sentences, we should be surprised to find how much more we have in common than we are now able to perceive. It is impossible to believe that people who read the same divine Word, believe in the same divine Savior, pray to the same God and Father and sing the same hymns of love and praise can be very fundamentally divided in thought and feeling about the deepest things of life.

Every sign of times points unmistakably to the speedy coming of the union for which the Disciples have continually pled. The end may be near. Great movements have a way of making slow progress through weary years, and then with surprising suddenness coming to their fullest consummation. It seems to be so with the temperance movement, and there are not wanting signs which indicate the same speedy triumph of the movement for the union of Protestants. The situation is full of promise, and the interest everywhere is intense. The Disciples have every reason to rejoice and to press the plea with redoubled energy and enthusiasm.

Minneapolis, Minn.

Palestine the Providential Land

Frank M. Dowling

The profoundest impression made upon my mind during my visit to Palestine as a member of the Palestine Study Class of the University of Chicago, next to the reality of the facts underlying our holy religion, was the geographical fitness of the land to be the home of the people whose mission was to give to the world a universal religion. The more extensive and intimate is any one's knowledge of the Holy Land the more the land of promise becomes to him the land of providence.

Whoever believes that this is God's world and that God is in his world will probably believe that all lands are providential lands, and that God's hand is in the history of all peoples. He will not find it inconsistent with this faith to believe that, for the sake of all, special nations have been called and qualified to render special services. In all such cases the divine word has been "in thee and in thy seed shall all families of the earth be blessed." Of all such providences, the most manifest is the selection and preservation and preparation of the nation of Israel for the high mission of giving to the world its final, most spiritual and universal religion; and nowhere in all God's dealings with the chosen people are his providences more unmistakable and impressive than in the selection of the land to which they were guided and in which they were settled.

A study of the geography and history of the ancient world will leave no doubt that, far beyond any other locality on the face of the globe, Palestine furnished the necessary and unique conditions for the training of the people whom God was to entrust with a world-wide spiritual mission. The chief of these conditions were these two, which, at first thought, seem paradoxical and impossible: *separation*

from the world and contact with the world. God must have a people by themselves and to himself if he is to train them for a special mission, and that the highest and holiest if he is to manifest himself to them in a peculiar manner, if he is to train their ears to hear his voice, their eyes to behold his presence, their consciences to be sensitive to his will, their minds to be open to his truth, their hearts to be the places of his abode. And he must have them, too, where they can hear the far, deep cry of the world, and where they can see and know the peoples whom they are to serve.

It will now be our task to consider these seeming mutually exclusive conditions and see if it be possible, if it be a fact that the land of Palestine supplied them both as no other land could have done.

Our first inquiry then will be, What is there in the geography of Palestine that furnished to its inhabitants isolation from the world?

In answering this question, it is of first importance to bear in mind the remarkable division of the land into mountain and plain. The people of Israel were a mountain-people. They lived on the heights, and in their high homes they dwelt apart from men. From the beginning of their conquest of Canaan their eyes were unto the hills whence came their strength. The Jews were hill-dwellers, and, because of the striking division of their land into mountain and plain, they lived remote from the tides of the world's life that surged through the low lands beneath their high home.

All that is commonly said about the seclusion of mountain peoples may be said

about the Jews and much more. One cannot appreciate the isolation possible to the Jews until he has looked upon and felt the presence of those "borders and bulwarks of Judea" which so completely cut off this portion of the land from the surrounding plains, that the picture-forming mind of George Adam Smith sees Judea rising from the encircling lowlands as an island rises from the sea; and Judea, it should be borne in mind, was the home of the real, the unmixed Jew. This was the part of the land from which, significantly enough, the entire race derived the name of the Jews, which was destined to supercede the ancestral name of Hebrews as well as the name that did honor to their distinguished father, Jacob, who wrestled with the angel till the breaking of the day, and, because he prevailed, was given the name Israel. Whatever may be said concerning the bigotry and boastfulness and backwardness of the dwellers in Judea, it was on those high, isolated, protected hills that the chosen people were prepared to accomplish their divine mission among men, and in Judea chiefly transpired the events most intimate and vitally connected with the history of revelation and redemption. It may be added that the very defects in the virtues of the dwellers on those isolated Judean hills—their exclusiveness, narrowness, selfishness—were due to those geographical features which made their home supremely the providential land. I may be permitted here to quote a few lines from Palestine's most sympathetic and most inspiring geographer, George Adam Smith: "Judea was the seat of one enduring dynasty of Israel, the site of their temple, the platform of their chief prophets. After their great exile they rallied round her capital, and cen-

(Continued on page 310.)

The New President of Butler College

Thomas Carr Howe was born near Charlestown, Indiana, in 1867. His father, Robert L. Howe, and his uncle, W. D. Howe, were for many years faithful preachers in the Christian church. His mother was Elizabeth Carr and belonged to one of the pioneer families of that section of Indiana, as well as in the principles of the great reformation.

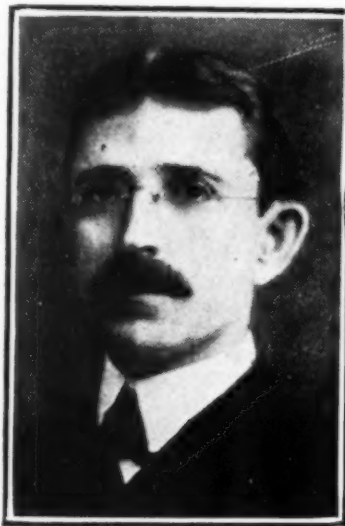
He went through the public schools of Charlestown, Indiana, during the pastorate of his father for that congregation. In the fall of 1884, his father moved to Irvington, to give his sons, T. C. and W. D. Howe, the advantages of Butler College. President Howe distinguished himself as a college boy in essay and oratorical contests, winning the sophomore prizes in each of the above. He was editor-in-chief of the *Butler Collegian* during his senior year. He was graduated in 1889, and in the fall of the same year became instructor of Latin and German. In the summer of 1890 he was married to Miss Jennie Armstrong, daughter of Addison F. and Mary S. Armstrong of Kokomo, Indiana, both stalwart members of the Christian church. During the same summer he went to Europe and spent the summer in travel, and in the fall entered the University of Berlin, where he remained for two years. In the fall of 1892 he returned and took up the work of Armstrong Professor of Germanic Languages. Four years afterwards he was granted a leave of absence, and attended Harvard University Graduate School, where he remained for three years, receiving his Master's Degree in 1897 and his Ph. D. in 1899. He also served as instructor in German at Harvard University for two years. In 1899 he returned to Butler College, where he has been a member of the faculty ever since. He was a member of the Legislature for the session of 1905, representing Marion county. In the spring of 1906 he was appointed by the college to complete the raising of \$250,000, now endowment for the college, which had been inaugurated by a gift of \$100,000 from Hon. Joseph I. Irwin, Columbus, Indiana, an enterprise which he conducted most skilfully and successfully.

After the retirement of President Butler on a Carnegie pension, he was appointed dean of the college and served in that capacity until his election as president.

President Howe has not limited his activity to mere college work; he is a member of the Indianapolis Commercial Club, the Indianapolis Literary Club and the Irvington Athenaeum, having served the latter institution as president. He has also served as a member of the Bethany Assembly Board for a number of years, and is at present president of the American Christian Education Society, and a member of the Board of Ministerial Relief.

In private affairs he has been for years vice president of the Armstrong-Landon Hardware Company, a large business corporation, and has taken an active part in

the affairs of that company. He has been a loyal member of the Christian church for a quarter of a century and a member of the Official Board of the Downey Avenue Christian Church for about fifteen years. He is by conviction and inheritance a most loyal and devoted member of the Church of Christ. As indicative of his attitude towards the church, we make a quotation from his speech on the occasion of his election as president: "I sincerely believe that it is a part of the service of the church to take part in furnishing the means of higher education, and because of this fact, and my interests in college work, I have a deep concern for Butler College. I desire to see maintained at Butler, an educational institution of the highest grade, consistent with our financial resources, and in closest possible sympathy with the Disciples of Christ. My thought is that it ought to be an institution, in which the public can take the greatest pride as a



THOMAS CARR HOWE.

factor in its educational affairs, and which our people can also look upon as their contribution to the general educational effort of the state of Indiana. And so far as lies within our power, we desire to make this, in every way, a worthy contribution. Located as it is, very near the center of population of the United States, and in the center of the Disciples of Christ, it holds a strategic position, and it is our intention to do our utmost to take advantage of this superb location. We wish to have the support and hearty co-operation of our people everywhere, but especially of those in the state of Indiana, to whom it ought most directly appeal, in furthering this enterprise, and feel that the effort made ought to bring rich results both for the cause of sound scholarship and good education, and our church at large."

Butler College seems to be taking on new life, and it is especially emphasizing the great work for which it was created. It has more than thirty young men study-

ing for the ministry and reports from last year's work show that more than seven hundred additions were made to the church under the ministry of seventeen of these young men. We doubt if a better showing can be made by any of our colleges, and we heartily congratulate the board of directors of Butler College in the selection of Brother Howe as president.

PERFECTION.

Michael Angelo, the famous sculptor, was showing a visitor over his studio, and pointed out how, on the great work in which he was engaged, he had polished this part, softened that, retouched this since his last visit. "Yes, I see," answered the visitor; "but these things are such trifles." "So they may be," replied the great master; "but remember that trifles make perfection, and perfection is no trifle."

PALESTINE, THE PROVIDENTIAL LAND.

(Continued from page 309.)

turies later they expended upon her fortresses the last efforts of their freedom. From the day when the land was taken in pledge by the dust of the patriarchs, till the remnant of the garrison slaughtered themselves out at Mesada, rather than fall into Roman hands, or till at Bethser the very last revolt was crushed by Hadrian, Judea was the birthplace, the stronghold, the sepulchre of God's people. "For us Christians it is enough to remember, besides, that Judea contains the places of our Lord's birth and death, with the scenes of his temptation, his more painful ministry, and his agony."

Pasadena, Cal.

"US ROYALTIES."

One day, while on a hunt with a number of royal guests, the old kaiser grew tired, and decided to go home quietly. Two of his guests, noticing this, accompanied him. They had walked along the road some distance when a farmer with his wagon overtook them. One of the gentlemen asked him to take them along. The farmer consented, and the three climbed into the wagon.

Curiosity soon got the better of the countryman, and turning to one of the gentlemen, he asked:

"And who might you be?"

"I am the Grand Duke of Mecklenberg."

"Good!" cried the farmer, laughing.

And turning to the second gentleman he asked, "And who are you?"

"I am the King of Saxony."

"Why, this is getting better," said the farmer. Finally he turned to the third.

"Well, and who are you?"

"I am William, Emperor of Germany."

"Well, this beats all!" said the countryman. "And now let me introduce myself. I am Frederick the Great! And now get along," he said, hitting his horse. "You must prance a little in honor of us royalties!"

Teacher Training Course.

Lesson III. The Gospels

H. L. Willett

There were no writing produced by the followers of Jesus until at least a score of years after the close of his ministry. The Lord himself did not write, and his disciples felt no impulse to prepare books. They were preachers rather than writers.

The earliest writings of the New Testament were epistles, such as those of Paul, sent to the different churches which needed instruction in matters pertaining to the Christian life. The testimony which the earlier epistles bear to the life of Christ is therefore older and closer to his ministry than that recorded in the Gospels.

The Gospels were based on earlier sources, both written and oral. This is pointed out by Luke, who speaks of the fact that "many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us," and adds that a second source from which knowledge has come is found in the utterances of those "who from the beginning were eyewitnesses and ministers of the Word."

These memories of Christ's life and work were finally gathered into four brief tracts or pamphlets called, from the nature of the "good news" which they contain, "Gospels." Three of them have very much the same structure and material, and are therefore called the "Synoptic Gospels." These, Matthew, Mark and Luke differ in many ways from the Gospel of John.

The earliest of the gospels was Mark. It receives its name from John Mark, the son of Mary of Jerusalem. He was a helper of Peter and later of Paul. Early tradition asserts that it was the substance of Peter's teachings regarding the life of Christ, written down by Mark. It was probably written in Italy about 65 A. D.

The second in order of time is Matthew. Its name is derived from the man whom

Jesus called from the business of customs-collector at Capernaum to be a disciple. It contains much more of the teachings of Jesus than does Mark. It also quotes from the Old Testament frequently, and was probably intended especially for Jewish people who were acquainted with the Hebrew Scriptures. It was perhaps based on an earlier work written in Hebrew or Aramaic. Its date was about 70 A. D.

The Gospel of Luke is named from the "the good physician" the companion of the Apostle Paul. Luke was the only non-Jew among the writers of the New Testament. This Gospel presents the picture of Christ as the universal man and Savior. It adds to the material of Mark and Matthew the wonderful "Perean section" of the ministry of Jesus, words and deeds recorded in connection with his activity in Perea, on the east side of the Jordan. It was probably written somewhere in Asia Minor about 80 A. D.

The Gospel of John was the latest of all the memoirs of Jesus to take form. It is connected with the testimony of the "beloved disciple," and presents a more reflective and argumentative statement than the others. It is concerned with the task of explaining and vindicating the ministry of Jesus more than the "Synoptic" Gospels, which attempt only to relate the story of the life of the Lord. Tradition asserts that the Fourth Gospel was written at Ephesus about the year 95 A. D.

The four Gospels do not contain all the facts of the life of Christ. They are merely selections made from the great treasure of early Christian remembrance concerning him. In their brevity and directness lies their chief value. They are not written

with the purpose of preserving the record for future ages, but rather to reach the generation then living. They were written by plain men, without attempt at literary art. Yet they are the most attractive and convincing documents in our possession.

Other attempts were made to write gospels in the early ages. Some of these books have been preserved, such as "The Gospel of Nicodemus," "The Gospel of the Infancy," "The Gospel of Peter," etc. Such books are found among the apocrypha of the New Testament. But in comparison with the four books we have been considering they are as chaff to wheat. There is in the writings of the New Testament a simplicity, directness, urgency, convincing power and inspiration which the others do not possess. For this reason the church throughout its history has decided that these four Gospels and no others should be in the Bible.

References—Burton, "A Short Introduction to the Gospels;" Hazard-Fowler, "The Books of the Bible;" Willett and Campbell, "The Teachings of the Books;" Willett, "The Life and Teachings of Jesus."

Questions—1. Why were there no books written during the first years of the church? 2. What form did the earliest writings of the New Testament take? 3. On what two kinds of sources were the Gospels based? 4. What is the meaning of the word "gospel"? 5. What is meant by "synoptic" gospels? 6. What are the characteristics and date of Mark? 7. Describe the Gospel of Matthew. 8. What are the notable features of the Gospel of Luke? 9. How does John differ from the other Gospels? 10. What are some of the general features of the Gospels? How do the apocryphal Gospels differ from those in the New Testament?

LET'S CHEER UP

Authority—"Willie, did you put your nickle in the contribution-box in Sunday School today?"

"No, mamma; I ast Eddy Lake, the preacher's son, if I couldn't keep it an' spend it for candy, an' he gave me permission."—*Denver News*.

Informed—Professor (awakening) "Is there anybody in this room?"

Burglar—"No, sir."

Professor—"Oh, I thought there was." (Falls asleep again.)—*The Jewish Ledger*.

An Observing Boy—A teacher in one of the Chicago schools called an incorrigible to her desk, and grasping his arm firmly, said:

"Young man! The devil certainly has hold of you!"

"Guess yer right, mum."—*The Bohemian*.

Among the men who served among Roosevelt's Rough Riders in Cuba was a little Dutch Jew, who, according to the men in his own troop, was "the very incarnation of cool, impudent bravado in a fight." He was a consistent fatalist.

One day he observed a comrade dodging a spent bullet that had whistled uncomfortably close to him.

"Vat's use to todge dem pullets?" sang out the little Jew. "Dey'll hit you shust as vell vere you are as vere you aln't!"

A street car "masher" tried in every way to attract the attention of the pretty young girl opposite him. Just as he had about given up, the girl, entirely unconscious of what had been going on, happened to glance in his direction. The "masher" immediately took fresh courage.

"It's cold out today, isn't it?" he ventured.

The girl smiled and nodded assent, but had nothing to say.

"My name is Specknoodle," he volunteered.

"Oh, I am so sorry," she said sympathetically, as she left the car.

A tall man, impatiently pacing the platform of a wayside station, accosted a red-haired boy of about twelve.

"S-s-say," he said, "d-d-do y-you know ha-ha-how late this train is?"

The boy grinned but made no reply. The man stuttered out something about red-headed kids in general and passed into the station.

A stranger, overhearing the one-sided conversation, asked the boy why he hadn't answered the big man.

"D-d-d-ye wanter see me g-g-get me fa-fa-face punched?" stammered the boy. "D-d-dat big g-g-guy'd tink I was mocking him."

The Sunday School Lesson--Cross and Tomb*

The cross of Christ is the central milestone of history. Before it was reached, men had traveled in darkness or twilight. While they were passing it the sun rose. The world has been a different place since that day. It is strange that an instrument of torture should become the sign of hope and the proud badge of service. Yet the cross has been the symbol under which the armies of the dawn have marched, and today the greatest victories are won in its power.

THE TRAGEDY OF THE CROSS.

The mediæval church made much of the sufferings of Christ upon the cross. With elaborate detail it described his agonies. Its art was full of the fearful torture of the crucifixion. The mind of that age loved to dwell in morbid contemplation on the ghastly scene. The same thing is reflected in the hymns of those years. And in the ritual of some of the holy orders in the church, the horror of the tragedy of Gethsemane and Calvary has been carried to its uttermost limit.

THE HORROR OF THE CROSS.

It is not by such reproduction of the sufferings of our Lord that we gain the real value of his death. To be sure, this terrible side is not forgotten. There are moments when the whole cruel truth sweeps over us in a wave of horror and dismay. How can we endure the memory of that agony through which the blessed Master went! It is enough that the saints and martyrs should have gone the way of the faggot and the wrack. Surely Jesus has no place there. A convert in the South Sea Islands heard the missionary tell the story of the crucifixion, and in uncontrollable agitation he cried out: Jesus away from there; that is my place."

THE HIGHER MEANING.

But the story of the Master's sufferings is but the smallest part of the sublime significance of the cross. It is indeed that part which first attracts attention, and longest holds the regard of the less thoughtful. But the deeper study of the scene carries one into regions of wonder and love in which the terror of the tragedy are transfigured in the light of the divine mystery of atoning grace.

THE NECESSITY OF THE CROSS.

Why was it necessary that Jesus should die? Could not his life of beneficent helpfulness have gone on to a serene and happy conclusion, amid the loving reverence of the men he had helped, and the praises of an honoring world? It is a fascinating dream to imagine the lengthening years of such a life as he might have given to the world. But that would have been a life of success. The only gospel it could have given forth would have been a story

* *International Sunday School Lesson for May 24, 1908. Jesus' Death and Burial.* John 19:28-42. *Golden Text, "Christ Died for Our Sins According to the Scriptures."* 1 Cor. 15:3. *Memory Verses*, 39, 40.

H. L. Willett

of courage, honor and widening devotion. It would have been the gospel for men who succeed.

THE GOSPEL FOR THE DESPAIRING.

But where would have been the gospel for the men who fail, for the sore wounded and distressed, the weary and heavy laden, who have been beaten and buffeted by failure and by sin? There would be no help in such a story for these. They want no mocking spectacle of achievement through human strength, but the revelation of a power which can triumph over human weakness and despair. That all-conquering life, which went down in seeming defeat only that it might gain its final victory, is the secret of the cross of Christ.

COMPLETION OF LIFE.

The death of Christ was the fitting completion of his life. Without it the life he lived would have had no appropriate and revealing ending. It was Christ's death which showed the character of the daily ministry he had set himself from the first to perform. Neither the life nor the death of Christ was complete alone. Each needed the other to make it fully understood.

THE FATHER'S LOVE.

The death of Christ was the final disclosure of the Father's love. It was not the manifestation of a monarch's anger, but the showing forth of paternal affection. Men would never have believed that "God so loved the world" had they not seen the fact made plain past all misreading in the cross of Christ.

THE SINS THAT KILLED JESUS.

The death of Christ was the divine way of making forever odious the sins that brought it to pass. The envy of the priests, the avarice of Judas, the servility of Pilate and the shallowness of the populace brought him to his death. But those are our own sins, and never could we have seen them in their true light except at the cross of Christ. We may well look with concern upon any action of our own which repeats those crimes which brought Jesus to the cross.

The deeper meanings of that divine transaction we cannot know now, but we shall know hereafter. It is enough for us to see the human side of the atonement, and to understand that in the cross lies the comfort of the saints, the hope of the world.

HOME READINGS.

Monday, John 19:17-24, Jesus' Death and Burial; Tuesday, John 19:25-30, Jesus' Death and Burial; Wednesday, John 19:31-42, Jesus' Death and Burial; Thursday, Matt. 27:38-50, Hour of Darkness; Friday, Isa. 53, "For us"; Saturday, Rom. 5:1-11, Great love; Sunday, Rev. 5: 6-14, "Worthy the Lamb."

CALVARY

By GEORGE A. WILLIAMS.

The Pain.

Torture of body, loneliness of soul;
Hated, despised, the Father's face enveiled,
Fighting the bitter fight alone, alone,
While priest and people at his sufferings
railed;
Dire was the pain of Calvary that day,
When Jesus breathed his anguished life
away.

The Joy.

"O Lord, remember me!" a soul in need,
A gleam of faith, though groping, faint and
dim.

Forth leaps the love, forgiving, full and
sweet;
The Master's heart receives and cleanses
him.

At morn a robber, meeting his just meed,
But now a saint from sin's foul fetters
freed.

The Fellowship.

A man redeemed with his Redeemer stood
In Paradise; full was the heart of both.
"O brother of my pain," the Master said,
"Now brother of my joy, by my love-troth,
Thy cry of faith brought sweetest joy to
me;
First fruits of my shed blood thou e're
shalt be."

ADVANTAGES OF UNFORGIVENESS

Satan rejoices every time any one feels unforgiving toward any one else. For unforgiveness means unlove, and that means hatefulness, which always plays into the hands of the Devil. No Christian can serve Christ, or loyally represent Christ, while withholding free, full forgiveness from a single fellowman—no matter how unworthy of forgiveness that fellowman is. The Christian who says of any human being that, because of this or that terrible injury or injustice he can never forgive him, has abandoned Christ and is serving the Devil in that act. The Devil knows this and seeks persistently to persuade us that there are some things, or some persons, that we ought never to forgive. He succeeds in persuading more of us than he ought to. Paul gave as a reason for free, unconditional forgiveness: "that no advantage may be gained over us by Satan; for we are not ignorant of his devices." We are fond of claiming that it is our own high sense of righteousness and fairness that makes it "impossible" for us to forgive certain offenders; but the real reason is our likeness to that very offender, in our confessed allegiance to the same Satan that he serves.—*Sunday School Times.*

"The mark you made by making a mark of others is not worth while."

The Prayer Meeting--The Peacemaker

Topic for May 27. Matt 5:9

Silas Jones

There is one kind of strife Jesus encouraged—the strife of truth with falsehood, of right with wrong. The peace of God rests not upon him who calls good evil and evil good, who puts light for darkness and darkness for light; who puts bitter for sweet and sweet for bitter. The blessing of God in Christ Jesus descends upon him who allays fratricidal strife. We are members of the body of Christ. We live not unto ourselves, but for the edification of the others. The disciple of the Lord seeks the companionship and sympathetic co-operation of his brethren rather than their exclusion from the opportunities he prizes for himself.

THE COST OF WAR.

The direct annual expenditure of the nations of the world for armies and navies is \$1,781,663,179 in this time of peace." "To this must be added a very large proportion of the national debts of the world, which to a large extent, particularly with the larger debts, and not seldom absolutely wholly, may be considered war debts. To this must be still added the enormous sums spent, e. g., in the United States for pensions to officers and soldiers. And these are only the public costs. Besides this are the private losses, of life and health and

property, incurred by war, besides the incalculable economic loss involved in the diversion of millions of people, in times of peace as well as of war, to the service of the army and navy, a burden which robs many a country of its best young manhood, and to escape which much of the best young blood of Europe migrates to the New World." To this quotation from "The Encyclopedia of Reform" may be added the following statistics from the same source: Cost of the English-French war, 1793-1815, \$6,250,000,000, loss of life, 1,900,000; Crimean War, \$1,525,000,000, loss of life, 485,000; United States Civil War, \$3,700,000,000, loss of life, 656,000; Franco-German War, 1870-71, \$1,580,000,000, loss of life, 290,000; Russo-Japanese War, \$2,250,000,000, loss of life, 555,900.

The peacemaker will further increase the world's hatred of war by showing how it brutalizes men. He will pay a tribute of respect to the brave and patriotic soldiers who have found it necessary to oppose tyranny on the field of battle. We should be unworthy of the civilization we enjoy if we should forget their sacrifices. But we must remember that they were no lovers

of war. They loved peace. No truly great man has ever delighted in the destruction of human life. But the sense of justice and gratitude that prompts us to honor the noble dead and their surviving comrades also prompts to the denunciation of the brutality and conscienceless ambition that have recklessly and ruthlessly poured out the blood of millions upon millions of human beings, and have destroyed the priceless products of ages of toil and sacrifice. They who follow brutish leaders become like them.

SONS OF GOD.

Truly, they are sons of God whose trust in God is such that they can live in fraternal relations with men. How can they be sons of God who are enemies of men? The peacemaker begins at the beginning. Before he asks the nation to make treaties of arbitration, he is busy with the work of making men with sense enough to live at peace one with another. International agreements are useful when they are supported by nations of intelligence and character. Barbarism and ignorance promote war. By coming into right relations with God, men are taught to cultivate the virtues of peace and good will.

Christian Endeavor--Christian Voters

Topic for May 24. Ps. 28:1-9

THE BALLOT-BOX SOLDIER.

By REV. ZED HETZEL COPP, IN "C. E. WORLD."

The Christian at the ballot-box is a soldier of the Cross, on the firing-line in the army of the Common Good. The issue is seemingly simple and partisan; the conflict titanic is heaven-high and hell-deep; the result generally is Sedan, Sebastopol, Waterloo and Yorktown all thrown together.

The Christian's ballot should be a concrete prayer for righteousness—the evidence and essence of all his praying. If to pray aright requires "spirit and understanding," so to vote aright requires keen interest and searching investigation, for back of the ballot-box is the primary, and back of that is the patriot. The Christian's ballot has increased potential power by participating in primaries. To neglect these duties is doubly to arm the adversary; is high treason against God, and traitorous to the country.

Scan the issue, know the candidate, and then in the hour of voting heed not the voice of partisan prejudice,—the old tempter in modern form,—but listen to the "still, small voice" that speaks from the Shekinah of reason and judgment, and vote for God and Home and Country.

We need the education of the public conscience concerning the sacredness of the ballot and the duty of keeping it out of the power of unscrupulous politicians.—O. W. Stewart.

A weapon that comes down as still
As snowflakes fall upon the sod,
But executes a freeman's will,
As lightning does the will of God;
And from it force, nor doors nor locks
Can shield you,—'tis the ballot-box.

—J. Pierpont.

What should be our attitude toward our rulers? Rom. 13:1-4, 7.

In what spirit should the Christian perform his civic duties? 2 Tim. 2:15.

What depends upon the Christian vote? Prov. 29:2, 4, 8.

How ought the Christian to look upon his privilege as a citizen? Esth. 4:13, 14.

How may one help to remedy the evils in our land? Neh. 2:17, 18.

ILLUSTRATIONS.

A hostess of Mr. Jacob Riis once asked him how, when he was only a reporter, he so reported the crimes of lower New York as to rouse the city to reform the shocking conditions there. The philanthropic reporter hesitated, gave one or two possible reasons, then added, "And then, you know, I am a Christian, and when a Christian

sees a wrong, he must do his utmost to right that wrong."

Calvin P. Titus, the young American soldier who planted the Stars and Stripes on the walls of Peking, and received for his bravery a West Point scholarship and a medal by Congress, deserves to be honored as a hero. He also deserves honor for this saying: "My greatest aim is to be a good American."

One of the pipers in Wellington's army at the beginning of an important engagement received a severe wound in his thigh. Disregarding the pain, however, he refused to be removed from the scene of conflict, but sat on a bank, playing patriotic airs during the remainder of the battle. Most Endeavorers are not voters, but they can at least cheer those who are in the thick of the fight.

FOR DAILY READING.

Monday, May 18, God the supreme Ruler. 1 Sam. 16:6-12. Tuesday, May 19, Righteousness paramount. Prov. 14:28-34. Wednesday, May 20, Rulers are of God. Num. 27:21-23. Thursday, May 21, Obeying rulers. Rom. 13:1-7. Friday, May 22, The consent of the people. Exod. 24:1-3. Saturday, May 23, Bearing false witness. Prov. 14:5-9. Sunday, May 24, topic, Being a Christian. III.

At the ballot-box. Ps. 28:1-9.

With The Workers

B. S. M. Edwards, Clayton, Ill., has been called to the work at Versailles, Ill.

Geo. C. Waggoner, of Kentucky, will hold a meeting in New Decatur, Ala.

At Wray, Colo., P. W. Walthall expects to organize a teacher-training class.

President M. L. Bates, of Hiram College, was a visitor recently in Buffalo, N. Y.

Z. O. Doward was a speaker last week at Beatrice, Neb., in a Home Missionary Rally.

D. L. Bond has taken the work at Howe Street, Atlanta, Ga., and is being blessed in it.

Much headway has been made with the new church building at Chapmanville, W. Va.

It is hoped that the new building at Cartersville, Ill., will be ready for dedication by July 1.

Charles E. McVay, song evangelist of Benkelman, Neb., has open dates for summer meetings.

John Charles Crosby, of Bristol, England, has accepted a call to the church at Braddock, Pa.

J. D. Williams, one of our reliable preachers, has recently taken the work at Chambersburg, Ill.

B. F. Shoemaker is now located with the church at Nevada, Ia., and under him the work is starting well.

Bro. Cost, pastor of the church in East Aurora, New York, is made happy by a good increase in salary.

Work has been begun and is progressing rapidly on a memorial church to B. B. Sanders at West Austin, Tex.

Percy H. Wilson reports the strength of the church at Elwood City, Pa., doubled as the result of his meeting.

W. W. Groves is leading the Disciples at Petersburg, Ill., in plans for the erection of a \$15,000 church building.

The Sixth District of Missouri will hold its second annual meeting with the Monroe City congregation. J. M. Bailey, Minister.

F. M. Rains had charge of the dedication services of a new church at Turtle Creek, Pa., where T. H. Hughes is minister.

The Illinois Third District convention, which was announced for Knoxville, is to be held at Galesburg, and the date is May 25-27.

Mr. and Mrs. Claude Hill, of Mobile, Ala., are mourning the loss of their son Claude, Jr. They have our sincerest sympathy.

An active minister of middle age is wanted by the church at McCook, Neb., salary \$80 a month. Address S. D. Hughes, Box 674.

During the first six months of this missionary year, the Board of Church Extension has gained over \$5,500, made gains

of \$351.04 during April, and the receipts up to May 5 are a gain of \$431.45 over the entire receipts of last May. Let us remember that the next Annual Offering is for Church Extension.

The church at North English, Ia., where a teacher-training class has been organized, is planning an enlargement of the parsonage.

At the University Place Church, Des Moines, nearly \$1,000 was pledged recently to employ a young man to look after the boys of the church.

In the future, the church at Magnolia Avenue, Los Angeles, California, J. P. McKnight pastor, will support Miss Nellie J. Clark at Nankin, China.

At Colfax, Ill., the work under Norman H. Robertson is in a thriving condition. A men's club, which is admirably attended, has been recently organized.

We are informed that J. P. Lichtenberger, of the 119th St. Church, New York City, has not accepted the call to become dean of Berkeley Bible Seminary, Berkeley, Cal.

The recent visit of Dr. Royal J. Dye and wife to Christian University, Canton, Mo., resulted in the organization of a student volunteer band of a half dozen members.

The Church at Gainesville, Tex., has become a Living-link in the Foreign Society and will support Miss Edna Kurz in China. G. L. Bush, the minister, and the whole church rejoice over this advanced step.

B. Q. Denham, former pastor of the First Church, New York City, after an absence of three years from that pulpit, has returned as the successor of M. L. Bates. The first sermon of his second pastorate was preached May 3.

Miss Lavinia Oldham reports nine baptisms at Tokyo, Japan. She says the work is all doing unusually well this year. Miss Oldham is the oldest missionary of the Foreign Society in Japan, and she has always been an exceedingly useful worker.

The Denver (Ill.) congregation made an offering of \$21.50 May 3 for American missions. The Bible school there, D. C. Barber, Superintendent, had an attendance of 169 Easter, and an offering for Benevolence of \$65.63. These offerings were the highest in the history of the school, but the school is working for 200 in attendance Children's Day and an offering in proportion. B. H. Cleaver is the pastor.

Since our last report we have received three Annuity gifts: \$500 from a sister in Michigan; \$250 from a sister in New Hampshire, and \$300 from a brother in Kansas. This last is the 221st gift on the Annuity Plan to our Church Extension Fund. Concerning the Annuity Plan, address G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg., Kansas City, Mo.

The brotherhood will be glad to hear that the will of Mr. Bondurant of De Land, Ill., which was recently contested, was sustained in a recent trial. It is not likely that the case will be appealed because the evidence was so overwhelmingly in favor of the will. When the estate is settled it will net the Board of Church Extension about \$75,000.

W. H. Hanna, Laoag, P. I., reports twenty-three baptisms at different points. He states also that a Bible Institute has just been held at Laoag, with an attendance of fourteen native preachers. It lasted a week and was very profitable. He is just now preparing to leave the Philippine Islands for his regular furlough and will reach America some time in the near future.

The Congo authorities have granted the Foreign Society a new site for a mission station at Longa on the Bosira River. It is more than 100 miles from Bolenge. The missionaries in Africa and all the friends of that work are jubilant. The land is leased for thirty years. The Commissaire says the land can be renewed at the expiration of that time. The rental is nominal. It amounts to \$7.50 a year. The Lord be praised for this new token of His loving favor. More missionaries will be sent to Africa at once.

C. J. Tanner has been with the Central Church, Detroit, Mich., five years. It is a congregation of about 400 members. During that time, the church has given

(Continued on next page.)

HANG ON.

Coffee Topers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him but you know how the coffee drinker will hold on to his coffee even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practising physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

for missions as follows: Foreign Christian Missionary Society, \$5,883; American Christian Missionary Society, \$3,585; Church Extension Fund, \$5,765; Christian Woman's Board of Missions, \$25,888, or a total of \$41,126. This is a great record, one for which the minister and church have a right to be proud. These amounts include living-link funds and special individual offerings.

W. T. Hilton, pastor in Greenville, Tex., is leading his loyal people in a good meeting which began last Sunday. Prof. Leonard Dougherty is leading the music.

Last week the Foreign Society received \$500 from a friend in California, on the Annuity Plan. Also \$100 from a friend in Chicago. These Annuity gifts aid the Society in solving its building problems. It is hoped the number will be increased.

The present distressing famine in India

L. C. Crandall, pastor in Rushville, Ill., recently received into the fellowship of the Disciples, Rev. John K. Ford, formerly of Nashville, Tenn. Mr. Ford had been for twenty years an evangelist and pastor of the Methodist church. He is spoken of by Brother Crandall in high terms of praise and commended to our churches seeking an able pastor.

A note received from an excellent place in Michigan says: "The people of this city wish to unite in securing a minister, a man that is not denominational, a strong preacher and teacher. There is an open church and parsonage. The salary named is generous, 'for the right man.'" If any of our readers are interested in this opportunity we shall be glad to forward the names to our inquirer.

embraces a territory of 15,000 square miles, more than Great Britain, Ireland, Hungary, and Belgium combined, with a population of about fifty millions. About 1,500,000 people are now receiving relief. The missionaries of the Foreign Society are in the famine district. Any friends wishing to make a contribution for famine relief, can send money to F. M. Rains, Box 884, Cincinnati, Ohio.

The returns for the first seven months of the year for Foreign Missions, reveal the following facts: There has been a gain of fourteen contributing churches. The churches as churches have given \$70,134, or \$1,538 less than for the corresponding seven months last year. It is to be hoped that only hard times is reflected in this loss and that there is no less vital interest. There has been a loss also of \$14,390 in Annuities, and \$12,587 in personal gifts,

a total loss for seven months of \$24,546. The gain in bequests is \$4,098. The total receipts for seven months is \$93,716. It is hoped that the scare of hard times is now passed and that there will be a steady gain in the receipts until the close of the year.

The installation of Miner Lee Bates as president of Hiram College will take place Wednesday May 20, at 1 p. m. Charles S. Medbury of University Place Church, Des Moines, Iowa, will speak on behalf of the churches and educational institutions of the brotherhood. On behalf of Ohio colleges it is expected that President L. E. Holden of Wooster University will speak. Judge Frederick A. Henry of Cleveland, president of the Board of Trustees, will preside. Following the afternoon program, a luncheon will be served at four o'clock to invited guests, alumni and members of the Faculty and Board of Trustees. In the evening at 7:30 the Hiram Vocal Society, conducted by Francis J. Sadlier, director of the Department of Music, will give a concert. All friends of Hiram are invited and a large attendance is anticipated.

For the first six months of this missionary year, the Board of Church Extension has made exactly fifty loans, aggregating \$104,000. It will be noted that the average size of our loans is larger than formerly, which means that we are occupying the larger towns and the cities more than we used to. This does not mean that we are neglecting the smaller towns. Church Extension is an organized movement of our brotherhood into the growing towns and cities, and we must make larger loans to do this, which was provided by a resolution in the Convention at Nashville, Tenn., in 1892. When this Fund was organized the brotherhood recommended that the largest loan made should be \$500. The Des Moines Convention in 1890 recommended that the largest loan made be increased to \$1,000. Then our growing work in the cities demanded that the limit be taken off, and that the Board be permitted to use its judgment in making larger loans to enter our growing towns and cities. The wisdom of this resolution has been demonstrated in hundreds of cases where we are now well established in the larger towns and cities because of timely and adequate loans by the Board of Church Extension.

CHARLES E. VARNEY TO LECTURE.

A treat awaits those who can arrange to hear Bro. Varney in his popular lecture, "Apples of Gold," to be given in the Englewood Christian church, Stewart avenue and Sixty-sixth place, on the evening of Friday, May 22. C. E. Varney is taking rank as one of the foremost platform orators. This lecture, which is semi-humorous, semi-serious, will be given a musical setting. Admission will be free, with a silver collection.

W. P. KEELER,

Englewood, May 7, 1908.

DEATH OF MRS. HELEN E. MOSES

Indianapolis, Ind., May 11—Mrs. Moses passed beyond this morning. Funeral at one o'clock Tuesday at Indianapolis. Burial at Marion, Ohio. The influence of her life is eternal.

Mrs. M. E. Harlan.

The sad word which the above telegram brings to us as the paper goes to press will come as a shock to many Disciples, and will touch the heart strings of the thousands who knew Mrs. Moses but to revere her as a noble Christian woman. The whole Christian brotherhood will mourn with the C. W. B. M. the loss of that earnest soul by whose untold sacrifices and unceasing labors, as well as brilliant leadership, the successes of that organization have largely been made possible.

THE CHRISTIAN CENTURY extends sincerest sympathy to the grieving family and friends.

FOR A KANSAS COLLEGE OF THE BIBLE.

At the close of the Kansas Ministerial Institute at Emporia, Kan., April 27-29, the Kansas Christian Educational Association was formed. It is the purpose to take steps to establish a College of the Bible in connection with the State University at Lawrence, Kan. Chancellor Strong of the University was present, and urged this step upon us, and many of us have been

(Continued on next page.)

CHANGE IN FOOD

Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit."

The reason this lady was helped by the use of Grape-Nuts food, is that it is pre-digested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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convinced for some time that this furnishes the best solution of our educational problem. The State University plant, costing a million and six hundred thousand dollars and requiring a current expense account equivalent to the returns on an endowment of six millions, is at our service. We have no college in Kansas, and cannot establish such a plant. This seems to me to be one of the greatest opportunities ever placed before us. At a minimum expense we can give the most efficient training to our young men for the ministry. Over two thousand are in attendance this year at the University, of whom over two hundred belong to the Christian church. It is a place of power. A committee of five was appointed to be associated with the President, W. A. Parker, of Emporia, and myself as Secretary. This committee will report on ways and means at the next State convention.

DAVID H. SHIELDS, Sec'y.

"Honesty is the best policy of insurance against the fire of remorse."—G. H. Westley.

LOUISIANA CONVENTION

Our State Convention meets at Baton Rouge, May 12-14. There are several things of importance to remember:

1. On all roads in Louisiana and Mississippi, east of the Mississippi River, tickets will be sold on the certificate plan. Full fare will be paid going, and return ticket will be sold for one-third regular fare.
2. On roads west of the Mississippi River an open rate of fare and one-third for the round trip will be made.
3. Send in your name to R. L. Porter, Baton Rouge.
4. Free entertainment.
5. Our best convention. This will be

our best convention in the history of our state work. In addition to all the preachers in the state being on the program, we have secured some of our strongest out-of-state speakers. Here are their names: John A. Stevens and wife, Texas; J. A. Minton, Oklahoma; J. L. Haddock, Oklahoma; J. J. Morgan, Texas.

W. R. DODSON,
President.

Louisiana State Board Christian Missionary Society.

R. L. PORTER,
Secretary.

PROGRAM OF THE NORTHERN INDIANA CHRISTIAN MINISTERS' INSTITUTE.

WABASH, JUNE 1, 2 AND 3.

Monday Evening—Bible Study, "The Parable of the Soils." J. Randall Ferris, South Bend. Paper, "The Holy Spirit's Place in the Preaching of the Disciples of Christ." Bruce Brown, Valparaiso. Discussion.

Tuesday Morning—Devotional. Bible Study, "The Parable of the Mustard Seed," J. D. Hull, Mishawaka. Paper, "Religious Liberty Among the Disciples of Christ." Discussion.

Tuesday Afternoon—Bible Study, "The Parable of the Leaven," M. H. Garrard, La Porte. Paper, "Our Missionary Calendar," W. H. Allen, Muncie. Discussion. Paper, "The Essentials of Modern Church Architecture and Equipment," J. H. Craig, Logansport. Discussion.

Tuesday Evening—Bible study, "The Parable of the Net," C. J. Sharp, Hammond. Paper, "Organizing the Men," T. W. Grafton, Anderson. Discussion.

Wednesday Morning—Bible study, "The Parable of the Barren Fig Tree," Ray O.

Miller, Fort Wayne. Paper, "The Scriptural Teaching on Marriage and Divorce," L. M. Sniff, Angola. Discussion.

VERNON STAUFFER,
GEORGE W. HENRY,
BRUCE BROWN,
M. H. GARRARD,
Committee.

INTERNATIONAL SUNDAY SCHOOL CONVENTION

The Tentative Program for the Twelfth International Sunday School Convention, which meets at Louisville, Ky., June 18-23, has just been issued. It proves to be an earnest of the greatest Sunday school gathering the world has ever seen; unquestionably the twelfth international convention will be the most epoch making gathering in Sunday school history. The foremost speakers of the Sunday school world are announced to speak, and the living questions of religious education are to be discussed. Not the least important topic is the International Lesson System, which is allotted liberal time on Saturday morning the 20th. The Teacher Training Department, the Adult Bible Class, the Home Department, House to House Visitation, Temperance, Missions, and a host of other vital themes have hours and sessions devoted to them at the hands of specialists.

Coming as it does in the very heart of our brotherhood, our people should and undoubtedly will attend this great convention in large numbers. There never was a time in our own history when Sunday school enthusiasm was at so great a height. Perhaps we have grown over-enthusiastic in some direction, but at any rate we are all alert and ready for anything that tends to place the open Bible in the hands of all men everywhere. Let us come to this convention, the recognized head of all Sunday school activity, and receive its guidance and knowledge and inspiration for a larger and more effective service in the days to come.

Kentucky is synonymous with hospitality, and our metropolis has long since been preparing to open wide the gates on this occasion. Our own churches in the city are in the front rank in this welcoming throng. As the convention is held over a Sunday, opportunity will be afforded all to attend Sunday school and church at one of our eight congregations in the city, and it is needless to say that special rallies and great sermons will constitute the order for the day. Moreover, Louisville is the home of our Kentucky Christian Bible School Association, and our office at 218 Kellar Bldg., corner Fifth and Main streets, is to be headquarters for our people, where you may have your mail directed, or drop in and meet your friends and write letters, or come in touch with our State Bible School Association in all its phases of services. Come to see us while attending the convention.

ROBERT M. HOPKINS.

Louisville, Ky.

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From Our Growing Churches

TELEGRAMS

Jackson, Tenn., May 11.—Open with our big tent today. Twenty-five hundred at evening service. Great chorus. Brother Baker, the local pastor, has made great preparations. We hope for Tennessee's greatest meeting.

APELBUN AND KNIGHT.

Hoopeston, Ill., May 10.—Fifty-five added today. Eighty-one first three days of invitation. City deeply stirred. Lewis R. Hotaling, pastor, Charles H. Altheide, singing.

WILLIAM J. LOCKHART.

Poplar Bluffs, Mo., May 10.—One hundred and sixty-eight. Forty-eight today. Only nineteen sermons. Mostly adults. Money men. Yeuell and Ralph Boilein model team. Methods direct and definite. Could hold no longer because of San Francisco. Greatest meeting for time given in Missouri. A blessed fellowship enjoyed.

C. J. FENSTERMACHER.

Uniontown, Pa.—Yesterday was the greatest day in the history of Uniontown Church. Fifty-two accessions in two services. Four hundred and six in the first nineteen days. There were three hundred and fifty-two in Sunday school the first Sunday here, and six hundred and one yesterday. The great number of strong men and heads of families among the converts is most remarkable. Brother Carpenter and his consecrated wife and this whole church wanted a meeting and are working hard for the salvation of men. Ullom, Van Camp and Harrison are doing their best and God is giving the increase.

CHARLES REIGN SCOVILLE.

CALIFORNIA.

Imperial.—Have been here three Sundays as pastor. Three members have been received by letter, one by statement, and ten persons have been baptised. Interest growing. A great and new country.

I. H. HAZEL.

COLORADO.

Grand Junction.—One addition April 19, two April 26.

J. H. MCCARTNEY.

FLORIDA.

De Funiak Springs.—Our meeting at this place starts with good interest.

EVANGELISTS CLUTTER AND KNOWLES.

GEORGIA.

Rome.—Meeting closed Sunday night with fifty-seven additions; forty-eight by confession and baptism; three by letter; six otherwise. A net gain of fifty-four. The membership of the local church was more than doubled. The greatest and most remarkable meeting ever held in Rome by any church. Gave a reception to the new members last night. Plans inaugurated to enlarge our building. Increase in Sun-

day school of over one hundred percent. Great rejoicing in the church.

F. H. CAPPA AND WIFE, Singers.

E. R. CLARKSON, Evangelist.

W. T. CLARKSON, Minister.

ILLINOIS.

Hoopeston.—Two additions here since the last report, one on each of the last two Sundays.

LEWIS R. HOTALING.

IOWA.

Des Moines Ministers' Meeting.—University Place (C. S. Medburg) 3 confession, 2 by letter.

Capital Hill (Van Horn) 2 confession.

H. H. Utterback was formally installed as pastor of the Park Avenue Church on April 28. He has already won a large place in the affections of the congregation.

The Baptist ministers were the guests of Des Moines Disciples at lunch on April 27.

JOHN MCD. HORNE.

KANSAS.

Wichita.—There were seven additions to the Central Church on Easter. The Easter offering amounted to \$300. During the past four months at regular services we have had forty-eight additions, and \$2500 offerings for all purposes.

offerings for all purposes \$2500.

On Tuesday night, April 21, I aided the church at Council Bluffs, Iowa, in their building enterprise, by raising nearly \$9,000 for a new church.

EDGAR W. ALLEN.

NEBRASKA.

Elmwood.—I have just moved from Mt. Pleasant, Ia., to Elmwood, Neb. My work began here May 1. Three additions by letter at the former place recently. One hundred and twenty-eight during the twenty months of my service there.

L. A. CHAPMAN.

Odell.—The meeting conducted by Evangelist Edward Clutter, assisting the pastor,



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H. C. Armstrong, had resulted in sixty additions to the church on April 26.

SOUTH DAKOTA.

Virgil—The meeting has been one of more than ordinary success. Virgil is a small town, having a population of about one hundred, and the country around is thinly settled. The religious tide of the town was quite low.

The meeting began in a quiet way without very much advertising, but the careful methods of the evangelists soon began to tell. People soon began to step out for Christ, some almost every night and several times as many as five and six and even more than that at once.

The second Sunday sixteen took the stand. Those reached were the very best people in the community, including nearly all the business men of Virgil.

The total results of the meeting have been seventy-three confessions and a good church of more than fifty members is being organized, with money raised for the support of a minister.

We are expecting good work, as Brother Woodman is to stay as our preacher.

Brother Zerby is surely a faithful, capable worker and together with Brother Woodman, make a splendid team.

MRS. ASHLEY B. HARRIS.

WASHINGTON, D. C.

Additions reported at Ministers' Meeting—Vermont Avenue (F. D. Power) 5 confessions. Fifteenth Street (J. E. Stuart), 16 additions. H Street (W. G. Oram), 2 by confession and baptism and 4 by letter. Ninth Street (Geo. A. Miller), 10 confessions and 2 by letter. Total additions, 39. Vermont Avenue had 408 in Sunday School on Easter; Ninth Street had 591, of these 130 men were in two classes. The other Sunday schools were well attended. H. Street raised \$1,506 on debt fund. This covers the entire debt. W. G. Oram and his faithful people deserve much praise. J. E. Stuart held a great meeting at Fifteenth Street. He is an eloquent preacher and a hustler. Fifteenth Street Sunday School raised \$44.45 on Easter. W. F. Smith is doing a substantial work at Whitney Avenue. He is doing well among men both in and out of the church. W. T. Laprade, who for a long time has faithfully served the Vienna Church, leaves that work in May.

CLAUDE C. JONES, Sec'y.

THIRD DISTRICT (ILL.) CONVENTION

Monday afternoon, May 25—2:30, Devotional, Mrs. H. S. Zimmerman, Cameron, Ill.; 2:45, Glimpses from Our Fields, conducted by Mrs. J. A. Barnett, District Secretary, Galesburg, Ill.; 3:15, Address, "Save the Child and You Save the World," Miss Clara Griffin, Carthage, Ill.; 3:35, Paper, Our Circle Work, Miss Olive Kaiser, Dallas City, Ill.; 3:40, Paper, Circle Aims, Miss Pearl Walker, Monmouth, Ill.; 3:45, Paper, Relation of the Auxiliary to Junior and Circle Departments, Mrs. Dora V. Richardson, Rock Island, Ill.

Monday evening, May 25—8:00, Devo-

tional, led by Mrs. C. H. White, Galesburg, Ill.; 8:15, Address, "The People that Sat in Darkness," Prof. Wallace C. Payne, Dean Bible Department, Kansas University, Lawrence, Kan.

Tuesday morning, May 26—9:15, Devotional, Mrs. George W. Bean, Kewanee, Ill.; 9:30, Business Session; 9:45, Drill,

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"Training for Service," Lura V. Thompson, Carthage; 10:15, Address, Our Bible Chair Work, Prof. W. C. Payne, Lawrence, Kan.; 11:00, Harvest Home Address, Mrs. L. D. Crandall, Rushville, Ill.

Tuesday afternoon, May 26—1:30, Devotional Service, J. G. Waggoner, Canton, Ill.; 2:00, President's Address, "Visions," Walter Kline; 3:15, Three Minute Reports from Churches of the District; 4:00 Address, The Iowa Method, W. B. Klemmer, Rock Island, Ill.

Tuesday evening, May 26—7:30, Praise Service, led by J. G. Waggoner; 8:00, Address, Illinois and the Kingdom, Dean Herbert L. Willett, Chicago, Ill.

Wednesday morning, May 27—8:30, Devotions, J. G. Waggoner; 9:30, Address, "As I See It," J. Fred Jones, Bloomington, Ill.; Field Secretary of the I. C. M. S.; 10:00, Bible School Hour, Clarence L. Depew, State Sup't Speaker, Bloomington, Ill.; 10:50, Address, "Our College," H. H. Peters, Eureka, Ill., Field Secretary for Eureka College; 11:15, Address, "The State Convention and Illinois Missions," Parker Stockdale, Chicago, Ill.

Wednesday afternoon, May 27—1:30, Devotions, led by J. G. Waggoner; 1:45, Address, "The Trend of Modern Thought," H. F. Burns, Peoria, Ill.; 2:30, Discussion, led by W. W. Denham, Carthage, Ill.; 3:00, Address, The Problems of Pastoral Work, by Clyde Darcy, Quincy, Ill.; 3:45, Discussion, led by Robert E. Henry, Moline, Ill.; 4:00, Address, "Dreams," N. E. Cory, Colchester, Ill.

Wednesday evening, May 27—7:30, Song Service, led by Prof. F. D. Thompson; 8:00, Address, "From Darkness to Light," Parker Stockdale; Benediction, J. A. Barnett.

IN MEMORIAM

MISSSELBROOK.

Many American preachers and others who have enjoyed the hospitality of the beautiful home of Brother F. Misselbrook, of Southampton, England, will learn of his decease on April 10, 1908, with deep regret. He was only fifty-nine years of age but had been in failing health for some years, having broken down at the age of fifty from overwork. He was a man of tremendous energy and of great business ability, although a self-made man. His mind worked like a flash and he came to conclusions in an instant, seldom, however, finding it necessary to revise them. Although a man of positive convictions and a keen competitor in business, he never made an enemy, and the general esteem in which he was held among his business associates was evidenced by the presence at the graveside of every prominent tradesman in his line of business, in the town of 110,000 population. His life was governed by principles from which he never swerved. He was keenly intellectual and original in expression, but unpretentious in the extreme, even preferring to assume ignorance. He was kindness itself to

anyone in need, but never effusive; although a man of firm convictions, he always read more of the other side than that of his own—a Liberal in politics, he was a constant reader of the *Daily Telegraph*, a Tory paper. He bought the latest books on many subjects and read them with painstaking care. He became a member of the Church of Christ in 1880, under the ministry of Brother H. S. Earl, and occupied all offices of importance in the gift of the church and Sunday school until failing health compelled his retirement. For years he had been the church's largest financial supporter, making it a standing offer to double almost any fund that was raised. If he made a mistake it was in not distributing his gifts more widely. The will provides \$2,000 for the church debt, which nearly clears the \$40,000 property. He approached the end with great confidence. A few days before he died he said: "My theology is the doxology," and again, "You may discuss theology if you like; I care nothing for it now; give me Jesus; He is all I want." His life had been like the rapids of Niagara, and the Falls, and the whirlpool beyond, but the end was like the smooth-flowing river between verdant banks. "Everything is ready; I have finished my course; I want no priest; I want no lawyer; I am ready." And he kissed his hand to his life's companion and fell asleep saying, "Good-night, good-night."

A widow, four children, and two grandchildren remain to mourn his loss. The writer, son-in-law of the deceased, conducted the funeral by special request, which was a private one at the house, with a brief service at the graveside. A memorial service was held at the Church of Christ on Sunday evening following the funeral and was conducted by the highly respected and honored friend of the family, Brother W. Durban.

LESLIE W. MORGAN.

16 Warren Road, Hornsey, London, Eng.

Washed in His Blood

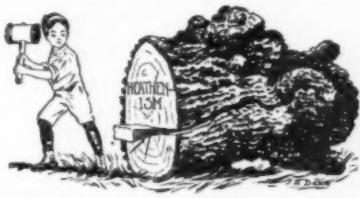
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